

exploits of their ancestors, or inventions of their own which are sometimes in the form of allegories or parables, and are either intended to teach some moral lesson, or are extravagant inventions having no other aim or purpose but to excite wonder or amazement. The story-tellers are estimated according to their eloquence and powers of invention, and are always welcome—sure of the best place in the wigwam and the choicest mess of food wherever they go. Some individuals, not story-tellers by profession, possess and exercise these gifts of memory and invention. Mrs. Schoolcraft mentioned an Indian living at the Sault Ste Marie, who in this manner amuses and instructs his family almost every night before they go to rest. Her own mother is also celebrated for her stock of traditional lore, and her poetical and inventive faculties, which she inherited from her father Waub-Ojeeg, who was the greatest poet and story-teller, as well as the greatest warrior, of his tribe.

The stories I give you from Mrs. Schoolcraft's

translation have at least the merit of being genuine. Their very wildness and childishness, and dissimilarity to all other fictions, will recommend them to you. The first story is evidently intended to inculcate domestic union and brotherly love. It would be difficult to draw any moral from the second, unless it be that courage, and perseverance, and cunning, are sure at length to triumph over even magical art; but it is surely very picturesque, and peculiar, and fanciful.

THE FORSAKEN BROTHER.

IT was a fine summer evening; the sun was scarcely an hour high, its departing rays shone through the leaves of the tall elms that skirted a little green knoll, whereon stood a solitary Indian lodge. The deep, deep silence that reigned around seemed to the dwellers in that lonely hut like the long sleep of death which